

796 continuance of their existence endowed the ritual with profound solemnity. The New Fire Ceremony was symbolized by the extinction of the old altar fire, which had burned perpetually for fifty-two years, and the kindling of a fresh one in token of the new grant of life.* (See Plate 29, top row.)

During the five useless days (*nemontemi*) of the final year the people let their fires go out and destroyed their household furniture. Fasting and lamentation were the order of the day while the populace awaited catastrophe. Pregnant women [787] were shut up in granaries, lest they be changed into wild animals, and children were marched up and down and kept awake, for fear that sleep on that fatal evening would result in their turning into rats.

At sunset the priests, in solemn panoply, representatives of the whole array of the Aztec pantheon, ascended the Hill of the Star, anciently known as Huixachtecatl. This extinct volcanic crater rises abruptly from the Valley floor and is visible from almost every quarter of the Valley of Mexico. From the temple to its summit the priests anxiously scanned the heavens as the night wore on, awaiting the hour when a certain star or stars, Aldebaran or the Pleiades, reached the center of the heavens and gave the sign that their world would continue.

● [372] At the very moment when these stars passed the meridian
[782] the priests seized a wooden fire drill and kindled a new fire in the open breast of a victim freshly slain for the purpose. The populace—priests, chiefs and commoners—thrilled to a great happiness. Runners lit torches from the new fire and re-kindled the altars in the temples of every town and hamlet, whence the people bore the flames to their hearths. Like fire-flies the darting torchbearers sped through the night, bringing the promise of a new life to every man, woman and child.

584 age to marry, they spoke to him of their wish to seek a wife for him. And he replied, thanking them for this solicitude which they showed in marrying him. Then they addressed the leading man who had charge of all the young men, whom they called *seipochilato*, and they told him that they wished their son to marry, since [the son] held doing so to be good. For this they held a great feast for him and for all the young men whom he had in his care; and for this they held conversation with him, after having given food and drink to him and to all those whom he had in his charge. And at the beginning of the conversation they laid before him an axe for cutting lumber or firewood. This axe was a sign that that young man took his leave, now, of the company of the other young men; for they wished him to marry. And thus the *seipochilato* departed content. After this the relatives decided, among themselves, upon the woman whom they were to give [to the son], and summoned the marriage-makers, who were some old, honored women, that they might go to speak with the parents of the young woman. [The marriage-makers] went two or three times, and spoke, and returned with the reply. During this time, the relatives of the young woman spoke among themselves, and, having decided to give her to him, they gave their consent to the marriage-makers. After this they sought a day of good fortune, of a sign of good disposition [among] which were acatl, ocomatl, cipactli, quauhtli. Having chosen one of these signs, the parents of the young man made known to the parents of the young woman the day on which the marriage should be performed, and then began to prepare the necessary articles for the wedding—[those] to eat and to drink, as well as such [things] as capes, smoke tubes, and flowers. 585 This done, they summoned the leading men and all the other people whom they wanted for the wedding. After the feast and [after] many speeches and ceremonies, those acting for the young man came at about nightfall to take the young woman. They carried her, with great solemnity, upon the back of a matron, and with many pine torches burning in two rows before her. Many people surrounded her, behind and ahead, until they brought her to the house of the parents of the young man. Having brought her to the house of the young man, they set them both by the hearth, which they always had in the middle of a hall, full of fire. And the woman was at the left hand of the man. Then the mother of the young man

casarse, hablabanle en que le querian buscar su muger: y el respondia, haziendoles gracias, por aquel cuydado, que tomaban de casarle: luego hablaban al principal que tenia cargo de todos los mancebos, que ellos llamaban Telpuchtlato: y dezianle como querian casar su hijo, que lo tujesse por bueno: y para esto hazianle vn combite a el, y a todos los mancebos, que tenia a su cargo, y para esto le hazian vna plastica, despues de auerle dado de comer, y de beuer a el y a todos los que tenia a su cargo: y en principio de la plastica, ponianle delante vna hacha de cortar madera o leña. Esta hacha era señal que aquel mancebo se despidia ya de la compania de los otros mancebos: porque le querian casar, y assi el telpuchtlato yua contento. Despues desto determinauan entre si los parientes la muger, que le aujan de dar, y llamauan a las casamenteras, que eran vnas viejas honrradas, para que fuesen a hablar a los padres de la moça, yua: dos, o tres vezes, y hablaban, y bolujan con la rëspuesta. En este tiempo los parientes de la moça se hablaban, y concertandose de darsela, dauan el sí, a las casamenteras. Despues desto buscaban vn dia bien afortunado, de algun signo, bien acondicionado, quales eran acatl, ocomatl, cipactli, quauhtli, aujendo escogido alguno destos signos: los padres del moço hazian saber a los padres de la moça el dia en que auja de hazerse el matrimonio, y luego comenzauan a aperejar las cosas necesarias, para las bodas, assi de comer como de beuer, como de mantas, y cañas de humo, y flores. Esto hecho conbidauan a los principales, y toda la otra gente, que ellos querian para las bodas. Despues del combite, y de muchas plasticas, y ceremonias: venjan los de la parte del moço a llevar a la moça de par de noche, lleuauanla con gran solemnidad, a cuestras de vna matrona, y con muchas hachas de teas encendidas, en dos rencales delante della, yua rodeada della mucha gente, detras y delante, hasta que la llegauan a la casa de los padres del moço: llegada a la casa del moço, ponianlos ambos, junto al hogar, que siempre le tenjan, en medio de vna sala, lleno de fuego, y la muger estaua, a la mano izquierda del varon: luego la madre del mancebo, vestia vn vipil muy galano a su nuera, y poniale junto a sus pies vnas naacas muy labradas: y la madre de la moça, cubria cõ vna manta, muy galana a su yerno, y atauasela sobre el hombro, y poniale vn suatli, muy labrado, a los pies. Hecho esto, vnas viejas, que se llaman titici, atauan la esquina de la manta del moço con la falda del vipil de la moça. Assi se concluia el

his vassals. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun shone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.⁸

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen—picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with shorn hair, the Otomí, and the noblemen [not warriors]. These last were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought braids of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had straw lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermillion net cloaks.

cenca maianaloia, in iquac cenca tlaçotia in tlaolli, cenca onca mihioviaia, mociavia: cenca vncá tomiquian catca. 796^a 736

Auh in iquichica oalaci tecujlhuyl, izqujlhuyl cujoia: im peoia cujoanaliztli, cenca ça achiton tonatiuh, cenca ça pepetzcatia in tonatiuh: njman ie ie teteo tlavilte, ipan in tlavilte motlatlalia tiel.

Auh in tlavilte viuipantoca, tetcapantoca, chiquacpantoca: auh in cempantli, matlatlatel, actimanca: auh ynyc totomaoc catca tlaulitl, boontlacujtlanaotectli: auh ynyc quaquauhric catca, cecen quapantli: 372

auh in ie iuhqui, mec oalquixoa, in cujacali, cujacuijtze, mjtociujtze, intratzalan actuijtze in cioa: ichoantin in masujltia, yn aujenjme: ichoantin in tlatzonanti, in tlapentli, in tlacenzixtli: 548

auh yn qujnnanamicia, yn immatitech qujmantiuj, çan ichoantin in masuiztilloni in teachcaon, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomí, yoan in pipilti: amo tehoan motecpana, çan jilolama, incäpa onmoquetza tetlan. 302 565

Auh in cioa uel mocencan, vel moiechichioa, much qualli in connelquia, yn incue, yn jvipil: yn incue cequj iollo, cequj torolitpetlaio, cequj cacamolihubqui, cequj ilacatzihubqi, anoco tlatzcallot, cequj çan petztic, muchi tene, muchi tlatenio, muchi cuetenio. 796^a 292

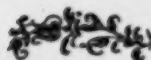
Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocuipilli, cequj iapalpilcac, cequj cacallo, cequj mjmjchcho, cequj çan petztic. Auh yn jtozquj much uevei: yoan yn iten cenca no papalaoac, papatlatic.

Auh yn iquac mjtocia, qujtoma yn jntzon, çan intrzon qujquequentinemj: auh yn jntzon ipiloaz, ymizquac qujoaltca. 302

Auh amo mopotonja, amono mokaoa.

Auh ynyc mochichioia in teachcaon, yn innetchioal catca, ichostl in cuezchintli: auh in tiacaaon, in tepacaaque, ymiztacoachin cilin ynyc mjmjchcho, motcaoria innohpalcuetchin. 622 301 304 701

8. Cf. corresponding Spanish text. Literally, *Amosazhismamocli* may be rendered "you can take [it] in their embrace." For *cece quapantli*, Sahagún has "on omote."



Thirty-seventh Chapter, which telleth of the feasts and ceremonies performed in the days of the eighteenth month, which was called Iscalli.¹

The eighteenth feast was the one named Iscalli.

Upon the tenth day of Iscalli *tamates* stuffed with greens were eaten. [On this day] it was maintained and said, "Our father, the fire, roasteth [food] for himself." They set up his image—only a framework of wood which they made.² They gave it a mask, his face, made of precious green stone, horizontally striped with turquoise. It was very awesome; it gleamed as if it shone exceedingly; it cast much brilliance.

And they fixed upon it in quetzal feather crown, quite narrow at the bottom [but] large enough to fit around the head. The quetzal feathers spread out [above]. And two plumages stood one on each side, made like his horns. And the plumages both had quetzal feather vases. And to the base of the quetzal feather crown was sewn yellow hair, very carefully trimmed. And his lordly hair hung to his shoulders; and it was very evenly cut.

And when they put it on him, [it was] verily as if [it were] his own hair.

And they laid over him a cape of quetzal feathers, made entirely of quetzal feathers, which hung long, trailing upon the ground. The wind penetrated it, [making it, as it were,] stir upward, [so that it] glittered and gleamed.

And his mat was made of the skin of an ocelot—an ocelot skin laid flat [with] paws extended and also its head lying flat. And this [image of] Xiuhtecutli was before a brazier. At midnight [the priest] used the fire drill [to make the new fire]. And when a flame burst forth, then he blew upon it, and then made the fire.

And when the fire had been lit, when it was dawn, and the morning had reddened, then ranged them-

ynic cempanlli on caxtelli omme, capt. ytechpa tlatos, yn ilhuitl, yoan in tlamauxitiliztli, in motequipanosa, in ipan vel ic cemilhujl, ic caxtoltel omey metzli, in mjoaia in moteneoa Yzcalli.

Inic caxtoltel omey ilhujl: ichoatl in moteneoa Yzcalli:

in izcalli tamatlacti in qualoia osubquijtamalli, moteneoa, mitoaia, motlaxqujan tota, ichoatl in tlel, quijlaliaia; xzipda, can colotli, in quichioaia, quixiacatiaia, yn ixiaic chalchihujl in tlachioalli, xihujl ynic ixtilan tlatlan, cenca maucocaticca, cenca popelaca iuhqujn cucuecioca, cenca mihioeia:

yoan conaquja yn itzontecō quetzalcomjtl, can xzipciznac, very ynic quammalacachtic, iuhqujn xexeliuj quetzalli: auh vme in quammalitli, iuhqujn iquaquauh muchioa, nenecoc in mamani. Auh in quammalitli, quetzalzoncomotomaio yimexti: auh yn jixintlan quetzalcomjtl, itech tlazontli ztoncoctli, cenca quenmach in tlaquactli, cenca quenmach in moquater: auh ycujiatloxinlian vetzica yn iteztzon, cenca no quenmach in tlaquactli in tlazontectli.

Auh yn iquac oconaquique, iuhqujn ma nelli itzoni:

yoan conquentia in quetzalquemjtl, can motquijtica quetzalli, cenca vea in vilantoc, tlalpan rivilantica: in checatl itlan calaquj, iuhqujn maacomana, iuhq'n cucuecioca, iuhqujn cucuecioca.

Auh yn ipetl muchioa, ocluecatli, oclupelatl ma-macoultoc, can iuh ca in jexontecan, ixilapach onoc: auh in ichoatl xiuhtecutli ixpan ca tlecujlli, iocalepanlla in tlequauhlaqa. Auh in ovetz tlel, njman ic ic quijpintia, mec tlelalia:

auh in onotiali tlel, in oclavic, in otlatlchipoaac, mec omototepana, omociaia in telpopochtli, in

1. "Growth" or "the growing," according to Gifford, op. cit., p. 316. Turquoise forms the missing "teeth" (op. cit., p. 308): "quiere decir: Roedores, ó el de la crecimiento; porque por aquel tiempo, al quinto mes del tiempo, y por de día se cala, y comienza la Primavera." In Chichimeco (op. cit., p. 172, n. 54) it is suggested that the broad meaning of *itxtili* is "hair in the house."

2. Sahagún's corresponding Spanish text says: "hacían la escama del fuego, del fuego de arroyos, y pallas madas, como con arena, que ellos hacían escudo, que quiere decir escudo, o machete."

K 796 mented in the likeness of] Cuastrotl of Atlauhco died
there at Coatlan, at the base [of Atlauhco. This was
346 done] yearly, also during the feast of Ochpaniztli.

vmpa in coatlan tlazintlan: cexiuhitca, çan no ipan
in ochpaniztli.

The Priests' House at Tzonmolco.

Tzonmolco calmecac.

[327] The Priests' House at Tzonmolco: from here came
the fire, which they named Xiuhtecutli. Here Moctezuma
took the fire when he offered incense, and here
[the new fire] fell from the fire drill. [This was
done] each year at the feast of Uauhquiltamal-
qualiztli.

In tzonmolco calmecac: vncan quçaia in tletl, in
qujtocaixiaia xiuhtecutli: vmpa conçoja in tletl, in
jqvac tlenamacia motecuçoma, yoan vncan vetaia
in tlequavtl: cexiuhitca, ipan oauhquiltamalqualiz-
tli.

Temalacatl.

Temalacatl

Temalacatl: here were offered up gladiatorial sac-
rifice victims. Those here offered up in the gladia-
torial sacrifice were a great number of captives. And
thus were offered up in the gladiatorial sacrifice in-
deed all men [who] came from the lands about us,
whom they slew as offerings there upon the stone of
gladiatorial sacrifice. And for this he who had charge
of them was the wolf man, who placed them on the
gladiatorial stone. And when he had put the captive
in his place, thereupon he offered him the pine club
and he gave him a feathered staff. And then went
one arrayed as an eagle or an ocelot to belabor him.
He then struck [down] the captive, as if he warred
against him. And here was he who was charged
with the care [of the captive]; his name was Chal-
chiuhtepeua. And when the captive fell, thereupon
the wolf man dragged him off, and [the priests]
slashed open the breast of the captive. And he who
slew him was named Youallauan; he opened [the
captive's] breast. And when he slashed open the
breast of the captive, thereupon they cast him down
below. And this was done each year at the feast of
Tlacxiipeualiztli.

In temalacatl: vncan tlaucanoia, in vncan qujnoa-
oanaia, cenca mjequjntin in mamalti: auh injc tlauc-
anoia, vel isqujch tlaatl oall' tja in cematonaoac
in collamjctiaia, in vncan temalacac: auh vncan inte-
quippan catca in cuetlachtl, ontequetzaia in temala-
cac. Auh in jqvac oconquetz malli: njman ye ic
conmaca in ocoztontetl, yoan conmaca quavtl tla-
potonjlli. Auh njman ye iaah in teixipela, in tevi-
tequjz: aço quauhtli, anoço, oceluti: njman ic
qujvitequj in malli, iuhqujn moiauchioa: yoan,
vncan itequippan catca, yn jtoca chalchiuhtepeua.
Auh in jqvac ovetz malli: njman ye ic tevilana in
cuetlachtl: njman ye ic queltetequj in malli: auh
in iehoatl tlamjctiaia in jtoca catca looallacan, techte-
tequja. Auh in jqvac oconelteteque malli: njman
ye ic tlazintlan qujoallaça: auh in muchioia, yn,
cexiuhitca ypan in tlaçaxipeualiztli.

Temple of Nappa tecutli.

Nappa tecutli iteupan.

Nappatecco: here died [the impersonator] whose
name was Nappa tecutli, at night, not by day. [This
happened] each year, during the feast of Tepeilhuiel.

In nappatecco, vncan miquja yn itoca catca, nappa
tecutli çan iohcan, amo cemilhujl: cexiuhitca ipan
tepeilhujl.

Tōtōpalatl

N: 796
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[312] The Yellow Waters were very precious. The waters flowed [as a spring]; here the servants of the gods took water. And when they celebrated the feast of Uitzilopochtli, and when they celebrated each feast, here water was drunk. Here the common folk drank water.

Tōtōpalatl

In tōtōpalatl, cenca tlaçotli catca, meiaia: vncan atla-cuja in tlamacazque. Auh in jquac ylbujuh qujçais vitzilopuchtlī: yoan yn ixquich ilhujtl muchioia, vncan atlaloia: vncan atlia in macoalti.

Tlacochealco Quauhquianac.

Tlacochealco Quauhquianac: here was [the god] whose name was Macuilteotē. Here a feast was celebrated in his honor. And when they observed the feast day of Macuilteotē, here men were slain as sacrifices [to him]. Captives died here at Tlacochealco Quauhquianac.

[372] Perchance it was when the fire drill was used [for the new fire]; perchance at another time. Likewise this was done yearly, at the feast of Panquetzaliztli, or at the feast of Tlacaxipeualiztli.

Tlacochealco quauhquianac.

In tlacochealcō quauhquianac, vncan catca in jroca macujltotec: vncan ilhujquixtuloia. Auh in jquac yn ilhujuh qujçais in macujltotec. vncan mjcoia: vncan mjquja mamalti in tlacochealco quauhquianac:

aqo yquac in tlamamalioaz, acanoçomo: no cexih-tica in muchioia, ipan in panquetzaliztli, anoço tlacaxipeualiztli.

Tolnauc.

Tolnauc: here were men slain in sacrifice. Here captives died; perchance [when the day sign] ce miquiztli came in the day count.

Tolnauc.

In tolnauc, vncan mjcoia: vncan mjquja mamalti, aqo ce miquiztli moquetza in tonalpalli catca.

Tiloca.

Tiloca: here cooked [the dough of amaranth seed for] the image of Uitzilopochtli.

Tiloca.

In tiloca: vncan yeucia in vitzilopuchtlī iixiptla.

Itēpeioç.

Itēpeioç: here took form [the image of] Uitzilopochtli.

Itēpeioç.

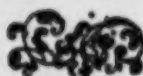
In itēpeioç: vncan tlaçtia in vitzilopuchtlī.

The Tribal Temple of Uitznauc.

The Tribal Temple of Uitznauc: here was made, and here they molded in man's form, the image of the demon whose name was Tlacuēpan Cuexcochizin.

Uitznauc calpalli.

In uitznauc calpalco, vncan muchioia, vncan tlaçtia in iixiptla diablo, in jroca catca tlaçvepan cuexcochizin.



Ninth Chapter, in which is described what was called "The Binding of Our Years," or "When the Years are Bound," [which occurred] when one by one the four year signs had each reigned thirteen years and when fifty-two years had passed; and what then was done.

When [came] the time of the binding of our years, always they gradually neared and approached [the year] Two Reed. This is to say: they then reached and ended [a period of] fifty-two years. For at that time [these years] were piled up, added one to another, and brought together; wherefore the thirteen-year [cycles] had four times made a circle," as hath been made known. Hence was it said that then were tied and bound our years, and that once again the years were newly laid hold of. When it was evident that the years lay ready to burst into life, everyone took hold of them, so that once more would start forth—once again—another [period of] fifty-two years. Thus [the two cycles] might proceed to reach one hundred and four years. It was called "One Old Age" when twice they had made the round, when twice the times of binding the years had come together.

Behold what was done when the years were bound—when was reached the time when they were to draw the new fire, when now its count was accomplished. First they put out fires everywhere in the country round. And the statues, hewn in either wood or stone, kept in each man's home and regarded as gods, were all cast into the water. Also [were] these [cast away]—the pestles and the [three] hearth stones [upon which the cooking pots rested]; and everywhere there was much sweeping—there was sweeping very clean. Rubbish was thrown out; none lay in any of the houses.

And when they drew the new fire, they drew it clear at Uxachatlan, at midnight, when the night divided in half. They drew it upon the breast of a captive, and it was a well-born one on whose breast [the priest] bored the fire drill. And when a little

Inic chikmami capitulo, vncan mitoa: in mitoa, toximmoipili, anoco inic molpilia xiuitl: yn icoc matlatlapca omecpa oclayicac, yn inauhtexxi cecen-tetl xippoalli: inic onaci vmpoalxiuitl ipan matlat-xiuitl osume, ycan in tein icoc matlatxiuitl.

Le vncan, ie ipan in toximmoipilia: muchipa le quimattiah, quitziuh in vme acatl. q. n. Ca vncan aci, vncan tlami ompoalxiuitl omatlactli, yoi onxiuitl. Ca vncan mocontalia, monapanca, monamiqui: inic oclayicac nahuacampa matlatxiuitl omery, in iuh omoteneuh: ie mitoa, vncan molpilia, molpilia in toxiah, oc ceppa iancuican vncan xiuhcitziuh: inic monescatetia, in xiuitl isomoc, muchi tlacatl co-quitziuh, inic oc ceppa ie opana, oc no izqui xiuitl 52 afos, inic actiuh matlatxiuitl ipan nauhtxiuitl: mitoa cen ueuetiztli, in oppa tlaiacalo, in oppa monamiqui molpilian xiuitl.

Izacqui in muchioia, icoc molpilia xiuitl: in icoc oclayicac, in vncan vncan tlami, in ie tlaiacalo: pan: achto vel noulian cecena in tlai in cemasona-oc, ycan in isquih picloia techachli, in nectutloia tequacuilti, in apo quauitl, anoco tetl tlaxinli, muchi atlan onmotepeoia: No ichouli in texicodli, in tenamastli, ycan noulian tlitlachpanoia, tlaxitcalolo, tlaxitcalo, aocle vncan in techachli.

Auh in vncan tlami, vncan in vncan tlami: iscal-icapania in vncan, vel icoc in xelini iocalli: mali in ielpen vncan, ichouli in tlacopilli ielpen in quimama-lla tlacopilli. Auh in icoc quicetexxi oclayicac, in ompa: niman ie icoc, quicetexxi in mali, con-

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[fire] fell, when it took flame, then speedily [the priest] slashed open the breast of the captive, seized his heart, and quickly cast it there into the fire. Thus he revived and fed the fire. And the body of [the captive] all came to an end in the flames. And those who drew fire were exclusively the priests, the fire priests, the devout. Of the fire priest of Copulco, who was experienced, it was his office to draw, to drill, the new fire.

anjia in iollo, teco condantiuetzi: inic quicoulia, quicouliaca tleil. Auh in inacao, can muchi teco tiani. Auh in tlequauhtlaia, can ichol in tlamacacque, in tlenamacaque, in tlamacaculque: copolco tlenamaca, in vel inatia, in itequiuh catca, in quilaia, in quimamalia tlequauitl.

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796

sleep—it was thought—they would turn into mice; they would become mice.

Hence was heed paid only one thing: there was unwavering attention and expectation as all remained facing, with neck craned, the summit of Uixachtecatl. Everyone was apprehensive, waiting until, in time, the new fire might be drawn—until, in good time, [a flame] would burst forth and shine out. And when a little came forth, when it took fire, lit, and blazed, then it flared and burst into flames, and was visible everywhere. It was seen from afar.

[785]

Then all the people quickly cut their ears, and spattered the blood repeatedly toward the fire. Although [a child] still lay in the cradle, they also cut his ears, took his blood, and spattered it [toward] the fire. Thus, it was said, everyone performed a penance.

[782]

Then [the priests] slashed open [the captive's] breast. In his breast [cavity] the new fire was drawn. They opened the breast of the captive with a flint knife called *ixquauac*. Etc.

Îc a mîscauja, mocemmati in ontlachielotoc, in omîztotoc, in ômequechanotoc, uixachtecatl îcpac: îsquich tlacatl vîmpa ontlatemmati, ômotemachia, in quêmânja uetzî tlequanuîl, in quêmânja oalcueponi, oalpetzîni. Auh in îcoac, oqeneltzîin vel uetz, in omopîtz, in onotlac: atepan îc cuetlani, curponi, nouîian ôneci, oalîto in vîca.

Nîman îc muchi tlacatl monacastectîuetzî; conltatzîcûinîlia îsquîchcapa in tîetl: in manel coolco onoc no connacastequi, conculîlia înieo, conltatzîcûinîlia in tîetl: îc mîto, a muchi tlacatl tlamazena,

îc coneltetequi, in jelpan ontequauhltaxoc, conelcoîonja in mallî, îca ttepatl: îtoa îsquauac. etc.*



Eleventh Chapter, in which is told what they did when it was seen and was evident that the new fire burst out.

And then everyone—the priests and fire priests—took the fire from there. [Having come] from all directions, the fire priests of Mexico had been sent there, charged with the task, as well as those who had come from distant [places] everywhere—messengers and runners. For these were all only chosen ones, strong warriors, valiant men, picked as best; the fleet, the swift, who could run like the wind. Because through them they could quickly have fire come to their cities.

First, the fire brand was prepared and adorned. It was called *stepilli*. And this the fire priests brought. Before [doing] anything else, they took it up, direct, to the top of the temple [pyramid], where was kept the image of Uitzilopochtli, and placed it in the fire holder.¹⁶ Then they scattered and strewed white incense [over it]. And then they came down, and, also before [doing] anything further, they brought and took it direct to the priests' house, the place named Mexico.¹⁷ Later, this was dispersed, and fires were started everywhere in each priests' house and each tribal temple; whereupon it went everywhere to each of the young men's houses. At that time all of the common folk came to the flame, hurled themselves at it, and blistered themselves as fire was taken. When thus the fire had been quickly distributed everywhere among them, each one laid a fire, and was quieted in his heart.

This same all the village fire priests did. That is, they carried the fire and made it hasten. Much did they guard [the runners] and make them hurry, so that they might speedily bring it to their homes. They hurried to give it to one another and take it from one another; in this way they went alternating with one another. Without delay, with ease, in a

Inic matlactloce capitulo, vncan mitoa: in tlein quichioia, in icnac omotac, onex, in ocuerepon iacuic tletl.

Auh quinicnac, isquich tlacatl vmpa decui, in tlamacazque, in tletlenamacaque: inic ie nouiampa vmpa oicaloque, oisquetzalque, in mexico tlenamacaque, yvan in ie nouian veta oaleoa, titlanti, tlaioaltin: ca can much ichoan in pepenaloia, chicaoacque, in oquichtin, in tlaaoan in tlatzonanti, in painan], in tlaqani, in iuhqui hecatoca ic motlaioa: ipampa inic icimica, caxitituetzique tletl inaltepeuh ipan:

ca achtopa ic nenemachtioia, muchichioia in tlecuioani: itoca tlepilli. Auh ietchoatl, ic quioalaxitioia in tlenamacaque: oc ie achto, vmpa quitlcauiaia, quitlameloaltiaia in iicpac teucalli: in vmpa mopicia xipela vizilobuchtl, tlequazco contaliaia: nimā ic contepeoa, contoxaia in iztac copalli. Auh niman ic oaltemo, oc ie no achto, vmpa quitqui, quitlamelaualtia in calmecac, itocaoia mexico: ic catepan moiaoa, tletletlalo in nouian cacalmecac, cacalpuico: niman ie ic iauh, in nouian tetelpuchcalli. Ie vncan in isquich onxoquini, onmotepeoa, ontapalini maceoalli, in motleculia: icnac ic nouian, tepan moiaotiuetzi in tletl netletletlalilolo, neioiallalo.

Çā no iuh quichioia, in isquich altepeoa tlenamacac: inic quitquia, quinenemitiaia tletl, cēca quirototiaia, quimorlotchiaia: inic icimica caxititque inchan, quimomamacatiquia, quimocuculitiquia: ic mopapotiia. Amo vetaoh, amo machiatli, can isquich cauitl, y, in conaxitiaia, in quicuaponaliaia: can achitoca in nouiampa, cuercupocaimotoca

16. "En conclusion, barto de cel y caxon, puesto delante del padre"—corresponding Spanish text.

17. *Señales*, in the corresponding Spanish text, thus explains this distribution: "Y de allí tornado y llevados al aposento de los sacerdotes, que se dice mexicana: y después a otros aposentos, de los dichos señales, de palacio: y de allí tornados, y llevados todos por caminos, de la ciudad."

793 short time they caused it to come and made it flare
796 up. In a short time everywhere fires burst forth and
372 flared up quickly. Also there they first carried and
brought it direct to their temples, their priests'
houses, and each of their tribal temples. Later it was
divided and spread among all everywhere in each
neighborhood and in the houses.

tletl, cucuepocaticuiça: no vmpa achto quitquiti-
quiça, quitlamelaohitituetzi in intempan, in incalme-
cac, in incacapulco: çatepan ic moiaca, tepan cēmani
in nouian tlātlaxilacalpan, yon in calpan.



Twelfth Chapter, in which is told [the manner of conduct of] all the people when the new fire was taken. And, when this took place, everyone renewed his clothing and all the household goods.

Then, at this time, all renewed their household goods, the men's array, and the women's array, the mats—the mats of large, fat reeds,—and the seats. All was new which was spread about, as well as the hearth stones and the pestles. Also at this time [the men] were newly dressed and wrapped in capes. A woman—[such as she] dressed newly in their new skirts and shifts.

Thus it was said that truly the year newly started. There was much happiness and rejoicing. And they said: "For thus it is ended; thus sickness and famine have left us." Then incense was offered; [quail] were decapitated, and incense was offered. They grasped this incense ladle, and raised it in dedication to the four directions in the courtyard. Then they cast it into the hearth. Thus was incense offered.

Thereupon amaranth seed cakes overspread with honey were eaten. Then all were bidden to fast, and [it was ordered] that no one should drink from the time that it was completely light until it came to be considered midday. And when noon came, then captives and ceremonially bathed ones died. Then all rejoiced and there was feasting. Then once again fires were newly laid and placed.

And [as for] the pregnant women who had been feared, if any of them then gave birth to and bore a child; if a boy was born as her child, they named him Molpilli, Xiuhlalpil, Xiuhzitzqui, Xiuhli, Tezcuhi, Xiuhlatlac, Quetzalxiuh, Xiuhquen, etc. And if [it was] a girl, Xiuhnenetl, Xiuhcue, Xiuhcoçol, etc.

And when, in the time of Motecuzuma, our years were bound, he ordered that indeed everywhere should be sought a captive whose name [contained the word] nimil. Wheresoever [he was], this one was to be seized. And one was taken—a man from Uexco-timico, a well-born man. He was called Xiuhlamini,

Inic matlactlomome, capitulo, vncan mitoa: in quenin in isquich tlacatl, in icocac omocuc in iancuic tletl: auh in icocac, y, muchi tlacatl, quiiscuillaia in itlaquen, yoan in isquich calitlatquilt.

Niman icocac, isquich iancuia, in calitlatquilt: oquichtlatquilt, in cioatlatquilt, in petlatl, in tolcue: tli, in icpalli: muchi iancuic in moteteca, ioi in tenamatzli, in texolotl. No iquac iancuic nequentilo, nepililo in tilmatl: in cioatl, iancuic ommaquia, in incue, in inuipil.

ic mitoa, ca nel iancuic onpeoa in xiuitl: papacoa, netlamachtilo: yoan quitoaia, ca ic oquiz, ic oetchtlacui in cocoliztli, in maianaliztli. Niman ic cocopaltemalo, tlacotonalo, tlenamaco: concui in tlematl, naubcampa coniaoa in ithoalco, çatepan contema tlexicco, inic otenamacoc copalli:

nimil ic ic necpan tzotzoonalqualo, vncan ic neçaoalitzlalhuilo, inic aisc atlix, ic centlatuiz: quincenmattiuia in nepantla tonatiuh. Auh in oacic, nepantla tonatiuh, niman ic miqui in marmatl, yoan tlaatliti: quinicocac cenpapacoa, tlätlaqualo: icocac oc ceppa iauican netlêdecuillilo, netlêdecuillalililo.

Auh in oimacxoia cotzti, intla aca icocac omixiuh, otlacachiuh: intla oquichtli iconexuh otlatcat, quitoaia molpilli, xiuhlalpil, xiuhzitzqui, xiuhli, tezcuhi, xiuhlatlac, quetzalxiuh, xiuhquen. Eac. Auh intla cioatl, xiuhnenetl, xiuhcue, xiuhcoçol. Etc.

Auh in icocac, ipan muchiuh motecuçoma, toxiuh molpilli cenca nouian ic tlanacoti, inic temolot malli: in itoca xiuitl, in çaco campä it anox. Auh ce axiocac uexotzincatl, tlacopilli: itoca xiuhlamini, tlatholco malli muchiuh: in tlanamj itoca itecuin, auh ic tociacitloc, ic notzaloc xiuhlamini: ca ichonil

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[See cat. 116, p. 27 — Analyst]

and became a captive at Tlatihulco. The captor was named Itacuin, and henceforth he was known as and called "Captor of Xiuhtlamin."¹⁸ For on the breast of his captive fire was drawn by the drill, and all his body was consumed in the fire. And they made [the victim's] image of pure amaranth seed dough, so that it might represent him; they set cooked grains of maize upon it, so that they could give it to the people to eat.

ielpan uetz, in tequauitl imal, muchi tleco tlan in jnacaio: aui ça tzooballi, inic quixiptlaiozi, in ipan quipouh: tlaolpaostli ipan quidatlati, inic quite-qualti.

18. In the corresponding Spanish text, Sahagún writes: "Por donde se leuaba de su cuerpo, muy grande: el qual se leuaba, e se leuaba en la guerra, en el estado de su vida, por lo qual después, le llamaron a él, el de la guerra. . . ." In Jasso, op. cit., p. 77, the passage is translated: "Und also kam es dazu, dass man ihn nannte, dass man nannte ihn als einen, der in der Schlacht, der sein Leben aufgegeben hatte, der seine Haut und die Knochen der Feinde an sich und die Knochen der Feinde an sich genommen hatte."

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13. Ice, snow, and hail
14. Storing food against famine
15. Delivering children into bondage
16. Putting new fire on the breast of a sacrificial victim

17. New fire in the temples
18. New fire taken to houses
19. Breaking and throwing away household goods at the end of the fifty-two-year cycle

—After Paso y Troncoso



Third Chapter, of the Stars Called Castor and Pollux.

821
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These people paid particular reverence and [made] special sacrifices to Castor and Pollux, in the sky, which move near the Pleiades, which are in the sign of Taurus. They made these sacrifices and ceremonies when [the stars] newly appeared to the east after sunset. After having offered incense, they said: "Now [hath] Yoaltecutli come forth, and Yacauitli. What will come to pass this night? Or what end will the night have—fortunate or adverse?" Three times they offered incense (and [this] must be because they are three stars), the first time at the first quarter of the night, another time at ten, and the third [time] when it beginneth to be morning.—They name these stars *mamalhuaztli*, and by that same name they call the sticks with which they drill a fire; because it seemeth to them that they somewhat resemble [the stars] and that from them there came to them this manner of producing fire. From this it was customary that the

821
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Hacia esta gente particular reuerencia y particulares sacrificios a los mamelecos del cielo q̄ andá cerca de las cabrillas que es en el signo del toro. hazian estas sacrificios y ceremonias q̄ nuevamente parecia por el oriente despues de la puesta del sol. Despues de auer ofrecidole encienso, dezian ya salido youaltecutli y yacauitli, que acontecera esta noche o que fin abra la noche prospero o aduerso. Tres vezes ofrecian encienso y dese ser porque ellas son tres estrellas. la vna vez a p̄ma noche. la otra vez a hora de las diez. la 3.ª quando comienza amanecer.—llaman a estas estrellas mamalhuaztli y por este mismo nombre llaman a los palos con q̄ sacan lumbré porq̄ les parecen q̄ tienen alguna semejança cō ellas y que de allí les vino esta manera de sacar fuego. De aqui començó por costumbre de haer unas quemaduras en la boca los varones a honra de aq̄llas estrellas. Dezian que el q̄ no fuere señalado de aquellas que-

821 men make certain burns on the wrist in honor of maduras quando se muriese q̄ alla en el infierno
 ● 372 those stars. They said of him who was not marked avien de sacar el fuego de su moñeta barrenádola
 [775] by those burns that, when he died, there in hell they como q̄n aca sacá el fuego del palo.
 would produce fire on his wrist, drilling it as those
 do who here drill fire with the stick.

821 The star Venus these people named Citlalpol or A la estrella de venus la llamava esta gente citlal-
 787 Uey citlalin, and they said that when it riseth in the pol, vey citlalli y dexian que quando sale por el ori-
 ente haze quatro arremetidas, y a las tres luzte poco y
 it shineth little and hideth again; and at the fourth bueluese a asconder: y a la quarta sale con toda su
 claridad y procede por su curso. y dizen de su luz que
 it cometh forth with all its brightness and followeth parece a la de la luna. En primera arremetida teni-
 ans course. And they say of its light that it is like ania de mal agüero diciendo que traya enfermedad
 consigo, y por esto cerrauan las puertas y ventanas
 omen of evil, saying that it brought sickness with it. porq̄ no entrase su luz. Y a las vezes la tomavan por
 And therefore they shut the doors and windows so buen agüero. Y al p̄ncipio de t̄po que començava a
 appear por el oriente matauan hōbres captiues por
 as resuerencia, y ofrecianle la sangre salpicando laua
 ella con los dedos.
 blood, apertening it toward [the star] with their
 fingers.

22
23

846 Thirty-fourth Chapter, in which are told and mentioned what they did when they visited women recently delivered, and other things which were done where a woman recently delivered dwelt.

And here it is told that when a child was born, and when [the mother's] relatives knew of it, and it was known and the news spread and was noised abroad, her family and blood relations were assembled and brought together. They set forth, and came and proceeded to visit the much revered child.

When they entered, at the very first, they took ashes; they anointed their knees with ashes; they rubbed themselves. And also they put ashes on the knees of their children yet in the cradles; or those still crawling, going on all fours; those who stood, who already took to their feet; the boys, girls, youths, young men, unmarried girls, and young women. Everywhere, on all parts of the body they placed ashes; on every joint and articulation: their ankles, their elbows, their buttocks, over the kidneys, the napes of their necks, their shoulders, but especially their knees.

[75] And it was so said and averred that thereby they would not become lame. But if this were not so done, they would become lame, and all the joints, in every place, would creak.

846
● 372 And also for four days they carefully watched the fire. It never went out. It continued to flare up, to grow and increase, to flare red. They thus carefully started it; it was well set. And no one might take the fire. And if anyone wished to take the fire, or a light, they would not give it to him, lest he take renown from the child who had been born, until the four days had ended, or for still a few days, when they bathed him.

[85]

Inje cempoalli ommatlaclti ommavi capitulo, vncan mijtoa, motencoa: in teim quichioia in quimontlapalcoia in mixtlaque: yvan in oc cequj in mochioia, in vncan onca mixtlaquej.

Auh njcan mijtoa: in jquac aquin tla oclacat pilontli: in ocomatque yoiolque, in onmachoc, in otepan ocenman, in otepan onmotecac. Niman ic nenechicolo, nenenquixtlo, in jilacaiocan, in icuj-taxcolloc eoa, vilos, pipiloon in qujtlapalcoque, in jxco, ijcpac, tlachiaque pilontli.

In iquac oncalaque, oc ie achto coconaj in nextli: ic onmotlanquancxvia, onmonamatiloa: yvan no qujmontlanquancxvia in impilhoan, in oc coçuli, anopo in ie movilana, coionenemj, in ie moqueque-tza, in ie imjcazi caana in oqujchpilotontli, in cros-pilotontli, in telpupuchpipil, telpucatoton, ichpupuchpipil, ichpucatoton: novian qujntlatlalia in nextli, in jzqujcan inçaçaluhian, in jmjhlpicaiocan, in joquequcultirech, in jmmolcipi yeech, yn jntzin-tenpan, in incujtlacxiahian, in joquechtepultirech, in jmacolpan: oc cenca ichoat in jrdlanque.

Iuh mijtoa, qujlmach ic amo tlanquananatzin-que: auh intlacamo yuh muchioa, tlanquananatzin-que: yvan nanatzin, in jzqujcan in çaçaluhian.

Auh yvan navilhujl in vel qujppia tlel aquēman cevi, xolatica, oalantica, oacalantica, mopipitzica, vel qujcpetia, vel ic peuhica: yvan aia: vel oclleuj. Auh intla aca oclleujznequj tleleuj: amo quj-maca, inje amo qujleicujlizque pilontli, in oclacat: izqujchica in ocllamj navilhujl: anopo in oc izquj-lhujl caltineque.

[p. 112 is blank]

805 reference to the circle. The third character was the
212 representation of a house, which they call Ce calli
[One House]. It is placed to the west with reference
to the circle. The fourth character is the likeness of a
rabbit, which they call Ce tochtli [One Rabbit]; it is
placed to the south with reference to the circle. By
means of these characters they counted fifty-two
years, assigning thirteen years to each character. And
they counted in this manner, One Reed, Two Flint
Knife, Three House, Four Rabbit, and so on, so
describing circles by means of these characters, until
each one attained thirteen years. These, altogether,
805 make up four times thirteen and equal fifty-two
796 years. The purpose or intention of this count is to
renew, every fifty-two years, the covenant, contract,
• 372 or vow, to serve the idols. Because at the end of the
* 787 fifty-two-year [cycle] they observed a very solemn
feast and made new fire, and extinguished all the old
[fires]. And all the provinces of this New Spain
took of this new fire. Then they renewed all the
statues of the idols and all of their adornment, as
well as the intention of serving them for the next
fifty-two years. And also they had a prophecy or
oracle of the devil that at [the end of] one of these
periods the world would come to an end.

805 The third count which these natives used was the
212 art of divination of the fortune or luck which those
born would have, whether men or women. It was
* 787 done in this way. They had twenty characters. The
first they named Crocodile, the second Wind, the
third House, the fourth Lizard, the fifth Serpent,
etc., up to twenty, as is represented in the chart at
the end of this Appendix.* They said that each of
these characters reigned thirteen days, so that all
together are two hundred and [sixty] days. Some
say that these thirteen-day [periods] are weeks of
the month, but this is not so. Rather they are the
number of days in which the sign or character
reigneth. The weeks of the month are of five days,
[443] and so there are, in each month, four weeks; and the
sanguis, or markets, are fixed according to this
number of days, or used to be so fixed. So that by
periods of five days they established the markets or
fairs. And so they had no weeks [of seven days],
but rather periods of five days. And nowadays, in
many places, they set the markets and fairs accord-
ing to our seven-day weeks. In this illicit soothsaying

hacia la parte del septentrion en respecto del circulo.
El tercero caracter era vna pintada que ellos llaman
ce calli, esta puesta hacia la parte del occidente, en
respecto del circulo. El quarto caracter es la seme-
janza de vn conejo que ellos llaman ce tochtli: esta
puesto hacia la parte del medio dia, en respecto del
circulo: contauan por estos caracteres cinquenta y
dos años, dando a cada vno de los caracteres trece
años, y continuau desta manera, ce acatl, vme tepcui,
ei calli, navi tochtli, y assi dando bueltas, por estos
caracteres, hasta que en cada vno se cumpliesen
trece años, los quales todos juntos, son quatro veces
trece que hacen cinquenta y dos años: el fin o inten-
cion desta cuenta es, renouar cada cinquenta y dos
años, el pacto, o concierto, o juramento de servir a los
idolos. Porque en el fin de los cinquenta y dos años,
hazian vna muy solemne fiesta, y sacauan fuego
nuevo, y apagauan todo lo viejo y tomauan todas las
provincias desta nueva españa fuego nuevo; entonce
renouauan todas las estatuas de los idolos y todas
sus alhajas, y el proposito de seruirlos otros cinquenta
i dos años. Y tambien tenjan profecia o oraculo del
demonio, que en vno desta periodos se auja de ac-
abar el mundo.

La tercera cuenta que estos naturales vsauan, era
el arte para adiuinar la fortuna o ventura, que ten-
drian los que nacieran hombres y mugeres. Era desta
manera que tenjan veinte caracteres: al primero lle-
uauan cipactli, el segundo hecatli, el tercero calli, el
quarto cuetcpali, el quinto coatl. &c. hasta veinte
como esta pintado en la figura, que esta al fin deste
apéndice: decian que cada vno destes caracteres, rei-
naua trece dias, que todos juntos son doscientos y
setenta [sic] dias. Algunos dicen que estos trece dias
son semanas del mes y no es assi sino numero de dias
en que reina el signo o caracter: las semanas de los
meses son cinco dias y assi ay en cada mes quatro
semanas y los tianquez, o mercados por este numero
de dias se señalla, [sic] o solian señallarse, que de
cinco en cinco dias hechauan los mercados, o ferias, y
assi no tenjan semana, sino quintana, y agora en
muchas partes hechan los mercados y ferias por nues-
tra semana de siete en siete dias. En esta cuenta adiu-
inatoria i no licita entreponense los caracteres de la
cuenta de los años; conuiene a saber, aquellos quatro
caracteres de que arriba se hizo mencion, que es calli,

Also at the opening of this count is placed the manner of counting the years, because these two counts are linked or matched.

Here followeth the reckoning
of all the time-counts
which these natives had.

The longest time-count which they reckoned was up to one hundred and four years. And this count they called a century.

Half of this count, fifty-two years, they called a bundle of years. This period of years they had reckoned from times past; it is not known when it began. But they considered it well established and a matter of belief that the world would come to an end at the conclusion of one of these bundles of years. They had a prophecy or oracle that at that time the movement of the heavens would cease, and they took as a sign [of this] the movement of the Pleiades. On the night of this feast, which they called *Toximmoipilia* [the Binding of the Years], it so befell that the Pleiades were at the zenith at midnight, with respect to the horizon in Mexico. On this night they made new fire, and before they made it, they extinguished all the fires in all the provinces, towns, and houses in all of this New Spain. And they went in a great and solemn procession. All of the priests and servants of the temple departed from here, the Temple of Mexico, during the first quarter of the night, and went to the summit of that mountain near *Ixtapalapan* which they call *Uixachtcatl*. They reached the summit at midnight, or almost, where stood a great pyramid built for that ceremony. Having reached there, they looked at the Pleiades to see if they were at the zenith, and if they were not, they waited until they were. And when they saw that now they passed the zenith, they knew that the movement of the heavens had not ceased and that the end of the world was not then, but that they would have another fifty-two years, aware that the world would not come to an end.

At this hour a great multitude of people was on the mountains surrounding this province of Mexico — *Texcoco*, *Xochimilco*, and *Quauhtitlan* — waiting to see the new fire, which was a signal that the world would continue. And when the priests made the fire, with great ceremony, upon the pyramid on that mountain, then it was seen from all the surrounding

También en el principio desta cuenta se pone la manera de contar de los años, porque estas dos cuentas andá vinculadas o pareadas.

La cuenta de todos los tiempos,
que tenían estos naturales,
es la que se sigue.

La mayor cuenta de tiempo, que contaban era hasta ciento y quatro años, y a esta cuenta llamaban un siglo,

a la mitad desta cuenta, que son cinquenta y dos años llamaban una gavilla de años, este tiempo de años, trayanla ab antiguo contados, no se sabe quando comenzó: pero tenían por muy aueriguado, y como de fe, que el mudo se auja de acabar en el fin de una destas gavillas de años: y tenían prenóstico o oráculo, que entonces avia de cesar el moujimiento de los cielos, y tomaban por señal al moujimiento de las cabrillas: la noche desta fiesta, que ellos llamaban *Toximmoipilia*: de tal manera caya que las cabrillas, estauan en medio del cielo: a la media noche, en respecto deste orizonte mexicano. En esta noche sacaban fuego nuevo, y primero que los sacasen, apagauan todo el fuego, en todas las prouincias, pueblos, y casas de toda esta buena espanya: y iban con gran procesion, y solemnidad. Todos los satrapas, y mñjstros del templo: partian daquí del templo de mexico, a prima noche: y iban hasta la cumbre de aquel cerro, que esta cabe *Ixtapalapan*: que ellos llaman *Vixachtcatl*, y llegauan a la cumbre a la media noche, o casi, donde estaua vn solemne cu, edificado para aquella cerimonia. Llegados allí, mirauan a las cabrillas; si estauan en el medio, y si no estauan esperauan hasta que llegasen. Y quando vian, que ya passauan del medio, entendian que el moujimiento del cielo no cesaua, y que no era allí el fin del mundo, sino que auian de tener otros cinquenta y dos años, seguros, que no se acabaria el mundo.

En esta hora estauan en los cerros circunstantes que cercan a toda esta prouincia de mexico, *Texcoco*, y *Xochimilco* y *quauhtitlan*, gran cantidad de gente, esperando a ver el fuego nuevo; que era señal, que el mundo iba adelante, y como sacaban el fuego, los satrapas, con gran cerimonia, en el cu de aquel cerro: luego se parecia, en todo lo circunstante de los cerros:

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796 mountains. Those who were there watching then
 372 raised a cry which rose to the heavens with joy that
 the world was not ending and that they had another
 fifty-two years assured.

The last ceremony of new fire which they held
 was in the year 1507. They held it with full solemnity,
 because the Spaniards had not come to this land.
 In the year 1559 ended the next bundle of years,
 which they call Toximmolpillia. On this occasion
 they held no public ceremony, because the Spaniards
 and members of the religious Orders were now in
 this land. So that this year, 1576, is the fifteenth
 of the current bundle of years.

796 When they made the new fire and held this ceremony,
 778 they renewed their covenant with the devil to serve
 him, and they renovated all the statues of the devil
 which they had in his house, and all the ornaments
 for his service, and those of their houses. And they
 rejoiced greatly to know that now they held the world
 to be secure and that it would not come to an end
 for fifty-two years. It is clear that this device of
 counting years was an invention of the devil to make
 them renew the covenant which they made with him
 every fifty-two years—[the devil] terrifying them
 with [the threat of] the end of the world and making
 them think that he lengthened the time and favored
 them thereby, letting the world move on.

796 Besides this they held, every eight years, a fast on
 785 bread and water, for eight days; and at its conclusion
 they celebrated a feast in which they held a solemn
 dance by various personages, in which they said
 that they revealed what would come to pass or what
 fortune they merited; and they called it Atamalqualiztli.

796 They observed another feast every four years, in
 304 honor of the fire [god], during which they pierced
 805 the ears of all the boys and girls; and they called it
 Pillauanaliztli. And during this feast it is likely, and
 there are conjectures, that they held their leapyear,
 reckoning six [days] of Nemontemi.

805 The remaining time-count is of the year, which
 796 they divided into eighteen months, to each of which
 443 they assigned twenty days. And each of these
 months was dedicated to one god, or to two, and
 during it they held their feast. Each of these months
 they divided into five-day periods, and held the fairs
 on the last day of these five in one town, and five
 days later in another, and another five days later in

and los que estauan alli a la mija, leuantauan luego vn
 alarido que le ponian en el cielo de alegría que el
 mundo no se acabaua y que tenian otros cinquenta y
 dos años por ciertos.

La última solemnidad, que hizieron deste fuego
 nuevo: fue el año de mill y quinientos, y siete: hixie-
 ronle, con toda solemnidad, porque no avian venido
 los españoles, a esta tierra: el año de mill y quinientos
 y cinquenta y nueve, se acabo la otra gabilla de años:
 que ellos llaman Toximmolpillia. En esta, no hizieron
 solemnidad publica: porque ya los españoles, y reli-
 giosos estauan en esta tierra. De manera que este año
 de mill y quinientos y setenta y seis, anda en quinze
 años, de la gabilla de años que corre.

Quando sacaban fuego nuevo, y hazian esta solemnidad,
 renouauan el pacto que tenian con el demonio de
 servirle: y renouauan todas las estatuas del demonio,
 que en su casa tenian, y todas las alhajas de su
 serujio, y las de sus casas: y hazian grandes alegrías,
 por saber, que ya tenian el mundo seguro, que no se
 acabaria por cinquenta y dos años. Claramente consta,
 que este artificio de contar, fue invencion del diablo,
 para hazerlos renouar el pacto que con el tenian de
 cinquenta, en cinquenta y dos años: y amedrántandolos
 con la fin del mundo, y haziendolos entender, que el
 alargaua el tiempo y les hazian merced del passando
 el mundo adelante.

Demás desta cuenta tenian que de ocho en ocho
 años, hazian vn ayuno de pan y agua, por espacio de
 ocho dias, y hazian al cabo, vna fiesta donde hazian
 solemnemente areito de diueros personajes: donde dezian,
 que descubrian ventura o que la merecian, y llamauanla
 Atamalqualiztli.

Otra fiesta hazian, de quatro en quatro años, a
 honrra del fuego, donde agujerauan las orejas a todos
 los niños, y niñas, y la llamauan pillauanaliztli. Y en
 esta fiesta es verisimile, y ay conjeturas que haziá su
 bisesto, contando seis de nemontemi.

La otra cuenta del tiempo, es de vn año: el qual
 repartian en diezochos meses, y a cada mes le dauan
 veinte dias: y cada vno destes meses, era dedicado a
 vno, o a dos dioses: y hazian en el sus fiestas, cada vno
 destes meses, el repartian de cinco en cinco dias, y
 hazian las ferias el último dia, destes cinco, en vn
 pueblo: y dende a cinco dias en otro, y dende a otros
 cinco dias en otro. De manera que el quarto quin-

753 Thirty-second Chapter, which telleth of green
264 stalks of maize.

Of green stalks of maize, it was said that no one should chew them at night. One who chewed them at night, it was said, would thereby have toothache.²³ Whosoever had toothache had done this: he had chewed green stalks of maize at night. But if one were to chew a little, first he heated it in the fire. It was said that in this way nothing would befall him.

787 Thirty-third Chapter, which telleth of creaking
roof beams.

When during the day, or at night, the roof beams creaked, like the snapping of sticks, or, indeed, the roof beam itself broke, they said and it was thought that it indicated that perhaps the householder would die; or he would be sick, or else his children and kin living there in his house.

Thirty-fourth Chapter, which telleth of grinding
stones.

The grinding stone was an omen of evil to the natives, when someone was grinding there, and it broke. Thus it appeared, it was said, that she who ground would die; or else the householder, or²⁴ their children, or some of their household would die.

372 Thirty-fifth Chapter, which telleth of drilling a
new fire in the house.

When someone made himself a house, when he drilled a new fire for it, he assembled all the old men, and before them he drew the new fire. If quickly he made a fire — if it did not take long — they said and it was believed that the householder who had erected the house would rejoice and be content. But if with difficulty the fire fell, it was said that thus the old men saw that the householder would not be happy and content.

Injc compoalli ommatlactli omome capitulo,
ytechpa tlatoa in ocati —

In ichoatl ocati: quijlmach siac vel iocaltica quiquaquaz: in aqujn iocaltica quiquaquaz, quijlmach ic tlanqualez: ichoatl iuh quichoa in aqujn tlanqualo: in iocaltica oquiquaquaz ocati. Auh intlica quiquaquaz tepiton: achtopa quitotonja tleco, quijl ic amo iuh ipan muchioax.

Injc compoalli ommatlacomey capitulo, itechpa
tlatoa: in calquavil nanatzca.

In iquac: cemilhujtli, anoyo iocaltica in tlatatzca, in iuhquj popotztequj: anoce vel potztequj in calquavil, quitoia: quijl ichoatl quijnezcaiotia in ago ie mijquj in chane, anoce ie mococox, anoce ypilhoan, anoce yosjulque in vel vnci nemj ichan.

Injc compoalli ommatlactli onnavi capitulo,
ytechpa tlatoa in metlatl.

In ichoatl metlatl, quimotetzauia in njcan tlaca: in iquac aca vncan teztoc in calquavil: ic necia: quijlmach ic mijquj in otecia, anoce ichoatl in chane, anoce inpilhoan, anoce ceme mijqujque in jnchan tlaca.

Injc compoalli on castolli capitulo, ytechpa tla-
toa yn calmamalilistli.

In iquac aqujn mocaltiaia: in iquac calmamali, muchintin qujcentlalia in vevetque, imjxpan in tlequimhtlacaia. Intlia icihuca qujdaga, in amo vecanbica, quitoa: quijlmach mopaqujlmiez, vellamattiez in chane: in omocalti. Auh intlicaxican vetzi in tled, quijlmach ic qujttia in vevetque: amo pactiez, amo vellamattiez in chane.

23. Cf. Molina, op. cit.: "tener resaca, o gano en la diestra y resaca."

24. *Ibidem*. The motif is common in the text.